

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, AUGUST 25, 1900.

No. 89.

LINES

Respectfully inscribed to the Departing Missionaries.

Shrink not from the task assigned you,
Though sore trials you may meet,
While the souls who lived before ye,
Trode this path with bleeding feet.
Hungered, thirsty, faint and shoeless,
Traveling o'er the dreary plains;
Scoffed, reviled, and oft maltreated—
Starved in dungeons, bound in chains.

When beset by opposition,
And the tempter's subtle wiles,
Give no heed to his beguillings—
This will gain you angels' smiles.
Yea, Jehovah will support you,
And your enemies confound,
And the hand that's raised against ye
Weak and powerless shall be found.

Take no thought for food or clothing—
God has said He would provide;
If you vallant do your duty,
Strictly in his word confide.
He will bid His watchful angels
Guard your footsteps front and rear;
Heaven will aid ye, God will bless ye,
You've no cause for doubt or fear.

Should you labor all your lifetime,
Saying only one poor soul;
Oh, how pleased will be the meeting,
When ye greet in heavenly goal.
Yea, while laboring in the vineyard,
When the vintage it be o'er;
Garnered sheaves will sure reward ye,
A thousand times, yea, more and more.

Heed not scoffing unbelievers,
When they vent their furious wrath;
And would fain do violence to ye,
And like fiends beset your path.
Know that He who's work you're doing
Has you in His watchful care;
Nothing 'scaping His keen vigils,
E'en the falling of a hair.

Shrink not, shrink not, fit the mission
God requires it at your hands;
Count it but a pleasing duty,
Filling one of God's commands.
Fret not 'bout the absent loved ones,
They are seen by watchful eye;
He who notes the sparrow's falling,
Feeds the ravens when they cry.

Ever meekly, lowly walking,
Place implicit faith in God;
Realizing 'tis an honor,
You to wield the "Iron Rod."
Not forgetting Saints are praying
For your welfare day and night;
And before the throne are pleading,
In circles sacred, robd in white.

We, the Saints, now here assembled,
Very kindly say farewell;
Devoid are we of tears and sobbing,
Realizing that all is well.
Go in peace, return in safety,
Ever kept by His right hand,
Is the fervent supplication
Of the Saints in Dixie land.

—C. L. Walker, St. George, Utah.
Aug. 1, 1900.

OUR CONFERENCE PRESIDENTS.

Elder J. G. Bolton.

When Elder B. F. Price was honorably released to return to the home of his loved ones, the responsibility of taking charge of Kentucky Conference affairs was intrusted to him whose portrait is here given, Elder J. G. Bolton.

Brother Bolton was born June 19th, 1876, at Mill Creek, Salt Lake county, Utah. He is a thoroughbred Utahn,



ELDER J. G. BOLTON.
President of Kentucky Conference.

for his parents—Charles G. and Priscilla O.—also first saw the light of day in the land of the setting sun, 'neath the shade of the towering Rockies.

Home being the sweetest place on earth for Brother Bolton, we naturally enough find him spending most of his time 'round the hearth, or on the farm, with the exception of the time when attending the Central Seminary and University.

It was on the 13th of April, 1899, that Brother Bolton bade the good folks adieu and left for his mission to the Southern States. He was appointed to labor in the Kentucky Conference, and for the

first year his time was spent as a canvassing Elder, afterwards as a Counselor, and finally as President. In a recent letter he says: "It has been my desire to serve God and do my duty to my fellow-brothers." This is his motto, and a better one cannot be conceived. We look for the work to grow and spread under his supervision, as it has done under the wise direction of his predecessors.

History of the Southern States Mission.

(Continued from page 303.)

January, 1899—The record of 1898 is now written in the Volume of the Past, and old Father Time has sealed the book, and clasped its lids. The acts of men are indelibly engraved thereon, and those who have maliciously reviled and persecuted the Saints of God, or the Elders of Israel during the year just passed, will some day meet their reward, and be called upon to give an account of their evil deeds before the flaming bar of God's eternal justice. Though the record is sealed, the history written, their actions chronicled, still there is yet an opportunity for an erasure to be made, a blessed privilege granting unto them repentance and forgiveness. The records on earth are only a facsimile of the sacred rolls written by the recording angel of God and kept in the archives of Heaven's lofty vaults. When "the books" are opened, and we stand up for judgment before our Savior, Jesus, if we have not made good use of this preparatory probation, and have not repented of our sins and transgressions and have failed to render obedience to the Gospel plan, and give glory unto God, the penalty will be uttered, and our sentence we may read, "Depart from me ye that work iniquity into outward darkness. I never knew you."

The new year dawned with the prospects fair for a noble work to be performed by the Elders. In order to facilitate the work of the Elders and that the results may loom up in good round numbers, President Rich decided to visit all the Elders, become acquainted with them as a brother, and associated with them in their *modus operandi*. The Conference Presidents were informed of this intention, and told to prepare to have their Elders assemble together within the next three months.

Sister Nina Rich arrived at the office on the 14th inst. to act as housekeeper and matron.

As history bears record of all things, both sweet and bitter, joyous and sorrowful, so it becomes our duty to inscribe the death of Brother Sampson O. Hale, a local traveling Elder in the South Alabama Conference. Elder Hale was called into active missionary work in the summer of 1898. At the time of his demise he was laboring in company with Elder W. C. Carver in Monroe county, Alabama. Elder Hale was born in what is now known as Provo, Monroe county, Alabama, April 18th, 1862. Coming of humble parentage, his youthful days were spent in arduous toil upon the farm. He had a valiant spirit, was bold, fearless, faithful and true. It was in January, 1896, that he was baptized into the Church, and since that time until his spirit left its mortal home, he was energetic in assisting to disseminate the truths of the Gospel among his fellow-men.

The remains of Brother Hale were taken by wagon and rail a distance of fifty miles to his grief-stricken relatives, whom he had left. His family—a wife and two children—bore their sorrow with marked humility, long suffering and patient fortitude. He was put to rest in the land of his nativity. Appropriate services were conducted by the Elders present, consoling remarks being made to cheer the bereaved and gladden the mourners. His life was one of noble acts; his character made up of noble Christ-like attributes. To those who knew him, he was a true brother and a faithful friend. The good he did will never die, and never be forgotten.

On the 12th inst. Elder George W. Williams arrived from Salt Lake City, and was assigned to labor in the Florida Conference. On the 23d a company of twenty-four arrived in Chattanooga. Among this noble band were two of Elder Berry's valiant sons—he who was cruelly martyred in Lewis county with Elder Gibbs, August, 1884. (See page 225, Vol. 1.) The Elders were as follows: Ben L. Rich, Thomas N. East, George O. Curtis, Jacob A. Hancock, Edward T. Lofgreen, John McIntosh, John M. Haws, F. H. Whittle, James J. Thompson, John E. Myler, James J. Buttars, Charles E. Atkinson, Bert Hoopes, F. W. Karren, George A. Brower, Jesse Arthur Berry, John William Berry, John Alma Stapley, Emery Barrus, Preston A. Bushman, Aaron Jacobsen, Jr., Clarence O. Cherry, G. M. Porter, and James S. Castleton.

On the 28th inst. William Irvin arrived, and was assigned to labor in Florida. The Elders all left for their fields feeling well, and determined to be useful in the work of the Lord.

The month closed with the health of the Elders generally well, and the work progressing.

(To be continued.)

Business men who are accustomed to write standing before a high desk will appreciate the following story:

Prof. Simon J. Brown, the astronomical director of the naval observatory at Washington, was standing, as usual, before his desk, when a colleague came into his office.

"Is it possible," said he, "that you work in that way? I can't stand standing."

"That's odd," replied the professor: "it's different with me. I can't stand sitting."—Exchange.

GOD'S GREATEST GIFT.

The Holy Ghost—How Conferred.

BY ELDER DAVID H. ELTON.

(Continued from page 302.)

We have concluded that the gift of the Holy Ghost is the spiritual life of man, giving unto him an inspired intelligence, pertaining to things heavenly and eternal, and a knowledge of the things of God pertaining to the gospel and gifts of salvation. As we have heretofore seen its purpose is to reveal the glory of God the Father, bear testimony of Christ the Son, and lead the sons of men from error into all truth, from darkness into light divine.

We read in Deuteronomy that "Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." (Deut. 34:9.) The "spirit of wisdom" here spoken of by Moses can mean no other spirit than the Gift of the Holy Ghost, for we have already noted this fact: that one of the many gifts of the spirit is the gift of wisdom. "Moses had laid his hands upon him." The result of the action of Moses was the imparting of the "spirit of wisdom." In this instance, then, the laying on of hands was the means applied to produce the end—the imparting of the "spirit of wisdom." We have not forgotten that Paul makes mention of the "laying on of hands" as one of the doctrines of Christ. (Heb. 6:2.)

Coming down the stream of time, we find Peter, standing at the head of the Church on earth, as the chief Apostle, promising unto the people the gift of the Holy Ghost, and, with the Apostle John, practicing the laying on of hands to bestow the same upon baptized believers. Let us investigate the incident referred to: Philip had been commissioned by authority to go and preach the word of the living God unto the people of Samaria. He did so, and was very successful in ministering the Gospel, inasmuch that "they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ," and "were baptized, both men and women." "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost; (FOR AS YET HE WAS FALLEN UPON NONE OF THEM; ONLY THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS.) Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:10-17.)

It is self-evident, and beyond the cavil of disputers, that on this occasion the Holy Ghost was given through the laying on of hands, and we must not overlook this remarkable fact: that the participants in the bestowal were none other than the two leading Apostles, who were the highest Church officials on earth. Would it be reasonable, probable, or feasible, to suppose for one moment that they made a mistake, and adopted a practice not in accordance with the teachings of the Master? No, verily no! Simon the sorcerer, who had beforetime bewitched those people of Samaria, when he "saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (18-20 verses.)

In the next chapter of Acts we have one Ananias, a servant of the Lord, sent by the voice of Jesus to minister the ordinances of salvation unto the repentant Saul of Tarsus: "And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest

receive thy sight, and be filled with the Holy Ghost." (Acts 9:17.) The same ordinance as practiced by Moses and Peter; and, as some contend, that it was only Apostles in the days of Jesus who held that power, it would be well to note right here that Ananias was not an Apostle, but "a disciple," holding the authority to lay on hands for the gift of the Holy Ghost. (10th verse.) We have, then, thus far, the example of Moses, Peter and John and Ananias. The Lord Jesus also led His disciples out as far as Bethany, "and He lifted up His hands and blessed them." (Luke 24:50.) This was His last act before His ascension, and afterwards they were filled with the Holy Ghost according to divine promise. (Acts 2:4.)

"Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him who should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied" (Acts 19:1-6.) Here is another remarkable incident given in the sacred word, to show unto us that the Holy Ghost came through the method of laying on of hands. The baptism of John was valid, it is true, but those people had not been baptized unto the baptism of John, as they supposed. By saying "unto John's baptism" they evidently meant, by immersion, but the authority from God was lacking, the administrator of the ordinance was an imposter, hence Paul baptized them over again, and then laid his hands upon them that they might receive the Holy Ghost. John's baptism is efficacious and effective—it means to be immersed by one having authority from God to administer in the ordinances of the Gospel.

This same apostle wrote to Timothy and said, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" [Elders] (1 Tim. 4:14.)

Again, in his second epistle to Timothy he exhorts him thus: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." (II. Tim. 1:6.) Let us see now, when Simon bargained with the Apostles to purchase the gift of the Holy Ghost with money, Peter rebuked him, saying, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts 8:20.) Paul tells Timothy to "stir up the gift of God," and Peter informs Simon that this "gift of God" (the Holy Ghost) is not to be bought with money. Then Paul evidently referred to the gift of the Holy Ghost which Timothy possessed, for we have seen that these two—"gift of God," and "gift of the Holy Ghost," are used as synonymous terms.

From these plain scriptural declarations we can readily see that this ordinance of "laying on of hands" for the reception of the Holy Spirit was taught anciently by Moses and the Prophets; that it was practiced in the "meridian of time" by Jesus and His Apostles, and that Paul enumerated it as one of the doctrines of Christ. Could we crave further scriptural evidence, with the abundance of proof cited? Can we be consistent, and beg the question by saying, "It is not plain enough—I can't understand, and the Lord will not condemn me for my ignorance?" Such would be altogether unreasonable and unjust! We can understand and know the purposes and will of God, as regards our actions, and what we should obey! We need not grope around in spiritual darkness and blinded ignorance, for the Lord has promised to

give wisdom unto all who ask in faith, and fill with the Holy Spirit such as obey His commandments.

The ordinance of laying on of hands for the gift of the Holy Ghost, is philosophic, scientific, scriptural and consistent. Of course we know that the administrator must in and of himself possess this power, or he can never impart it unto others. This authority to administer in the ordinances of the Gospel, is given unto all who are called of God, either by direct revelation, or as Aaron was called. Paul says: "No man taketh this honor unto himself, but he that is called of God as was Aaron." (Heb. 5:4.) The administrator must possess the power, and the applicant be thoroughly prepared for its reception by faith, repentance, and baptism for the remission of sins.

We have seen, then, that the gift of the Holy Ghost is given after the same order as was the gift of healing in the instances related in previous number; namely, by touch or contact, or better, rather, as Paul says, "by the laying on of hands." Some admit that the Jews should receive the Holy Ghost by the imposition of hands, but claim that the Gentiles would receive Him without the imposition of hands. We have shown heretofore that God made "no difference" between Gentile and Jew (Acts 15:9), and again, we would draw your attention to the fact that Timothy's mother was a Jewess, while his father was a Greek, yet Paul laid his hands upon him for the gift of the Holy Ghost.

The ecclesiastical historians of the early centuries have made special mention of this ordinance, and we will take the liberty of quoting from their writings a few brief extracts:

Tertullian says (in the second century) "After baptism succeeded the laying on of hands, with prayer, calling for the Holy Ghost." Cyprian, Bishop of Carthage, says (in third century), "They obtain by our prayer and imposition of hands the Holy Ghost." Mosheim, speaking of the third century: "The Bishop, by prayer and the imposition of hands, conferred the Holy Ghost." Augustine said (in the fourth century), "We still do what the Apostles did when they laid their hands on the Samaritans and called down the Holy Ghost upon them." Eusebius says (p. 113), speaking of Novation, after admitting that sprinkling was not baptism: "Nor was he sealed by the Bishop's imposition of hands; which, if never received, how did he receive the Holy Ghost?"

These historical notes give added evidence to the scriptural declarations already quoted. The sacred historians bear record of this ordinance, and the profane writers chronicle the same facts on the pages of history. They join hand in hand in proclaiming to the earnest investigator for truth the order of affairs practiced and pursued under the direction and supervision of "Living Oracles," and as we, kind reader, are seeking to put ourselves in harmony with God and His laws, that we might through obedience obtain His greatest gift unto fallen man, it behooves us to weigh this all-important subject in the scale of divine truth, and in humble prayer seek wisdom at the throne of our Father in Heaven.

We may not be able to define this blessed gift, this heavenly power, the gift of the Holy Ghost. It is a testimony to the senses, and all who receive the same are able to bear record of its benign and peaceful presence. We cannot tell others just how it operates and comes, or goes. Jesus, in His conversation with Nicodemus, said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." (John 3:8.) We cannot see the wind, but we feel it, and breathe it. It is within us, and round about us. We also perceive its effects on other objects. The gentle swaying of the trees, the motions of the quivering leaves, the rapid moving of the passing clouds, are all evidences of the

existence of wind. So everyone who is born of the Spirit, who have received the gift of the Holy Ghost, has an internal evidence which gives them a testimony of things eternal, and their words and acts testify to others that the Spirit enlightens their souls, and prompts them to perform deeds of righteousness.

The effect of the Holy Ghost on the individual is beautifully described by an inspired servant of the Most High God, who wrote thus: "An intelligent being, in the image of God, possesses every organ, attribute, sense, sympathy, affection of will, wisdom, love, power and gift, which is possessed by God Himself. But these are possessed by man in his rudimentary state in a subordinate sense of the word. Or, in other words, these attributes are in embryo, and are to be gradually developed. They resemble a bud, a germ, which gradually develops into bloom, and then, by progress, produces the mature fruits after its own kind. The gift of the Holy Spirit adapts itself to all these organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections, and adapts them by the gift of wisdom, to their lawful use. It inspires, develops, cultivates and matures all the fine-tuned sympathies, joys, tastes, kindred feelings and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness and charity. It develops beauty of person, form and features. It tends to health, vigor, animation and social feeling. It develops and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being." (Parley P. Pratt.)

Obedience to this ordinance of laying on of hands for the gift of the Holy Ghost is requisite to the salvation of the sons of men, as obedience in all other requirements is essential to our exaltation and well-being. Obedience means to perform the act required, not to do something else, and suppose all is well. Saul, the mighty king of ancient Israel, was sent by the voice of the Lord down to the city of the Amalekites for the purpose of utterly destroying those wicked people who had caused the children of God such trouble when they came up out of Egypt. He went, commanded to "slay both man and woman, infant and suckling, ox and sheep, camel and ass," but he did not strictly obey, for we read that he spared Agag the king, together with the "best of the sheep, and of the oxen, and of the fatlings, and the lambs." For this he was rejected, his kingdom given to another, and sternly rebuked by the Prophet Samuel in these impressive words: "To obey is better than sacrifice (for his excuse for sparing the cattle was that he might make sacrifice unto the Lord), and to hearken than the fat of rams." (I Samuel 15.)

We may profess to serve God and follow Christ, but if we do not keep His words, and obey every ordinance He has ordained, we show to the world that we have not the mind of Christ, for the mind of Christ was to do His Father's will. Let us profit by the example of the weak and foolish Saul, and render unto the Lord an obedience which is precisely as He has directed, without any deviation in reference to the thing to be done, or to the order in which we are required to perform it. God will not accept any substitute in the place of that which He has commanded. The very thing He commands us must be done, else where were the obedience?

The words of the Lord through His servant Paul are fitting in conclusion of this subject: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8, 9.)

(To be concluded.)

Abstracts from Correspondence.

Elder Jds. S. Blake, who was recently released from a successful mission in North Carolina, writes us from Hinkle, Utah, his mountain home, a very nice, encouraging letter. Here is what our brother says: "Though delighted to be once more in the sweet society of dear ones at home, I have not forgotten my many friends in the Southern States Mission. I rejoice in that the Lord permitted me to bear His message of salvation, and point out the way of righteousness to those who sit in spiritual darkness. My happiest moments were those that I spent, in humility, endeavoring to preach the gospel of Jesus Christ unto the people. I know that the glorious light of truth has burst forth in these last days, and that God's righteous purposes are being established upon the earth. My soul's sincere desire is that the glorious work may spread and increase, that the many honest souls in the world may understand the beauty and power thereof, and become sons and daughters of God, our Eternal Father.

"I have seen great and glorious manifestations of the Spirit, for the Lord did confirm His word with signs following as promised by Jesus. I know whereof I speak, having been made the recipient of these precious heavenly gifts. I can testify in the name of Jesus, that the gift of speaking in tongues, of interpretation of tongues, of prophecy, revelation, visions, healings, etc., is enjoyed by the faithful Latter-day Saint."

Elder W. J. Sloan writes us from Salt Lake City, under date of Aug. 12, 1900: Dear Brethren—Permit me to thank you for having furnished me many hours of pure joy in reading the paper which tells the news of the mission field in which I spent two happy years. Each week I look for the Star as a sweet letter from dear friends.

Knowing that you have among the people of the south many readers who are not members of the Church, I enclose a question to them, should you deem it wisdom to publish the same.

Wishing you God-speed in your noble work of converting the honest in heart, I remain,
Your brother.

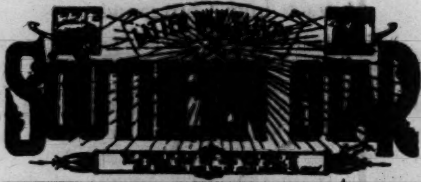
Here is Elder Sloan's question, and a good question it is. All should study the same, with deliberation and earnestness, striving to please God, and glorify His name.—Ed.

Oftentimes in this life (and I fear that, with many, it will be more so in the next) we find out when too late that our belief and faith has been in vain. No matter how much we may believe that we are right, our faith does not make us so.

One night a boat steamed up to a landing on the Mississippi river. A man, who wished to go ashore, stepped out upon what he supposed to be the gang-plank, leading from the steamer to the shore. What he supposed to be the plank was only a shadow cast upon the water from the smoke-stack. He fell into the river, and it was some moments before he was rescued from what might have been a watery grave.

He was honest, he was sincere; yet no amount of faith would ever construct the mere shadow into a gang-plank, by which he could reach the shore in safety. And thus it is in real life, no amount of faith, no matter how honest it may be, can make right that which is erroneous and false.

We are walking from the steamer berth of this life to the shores of eternity. The man in the river was saved, but when we reach the great white throne it will be too late to throw out the life-line. Is our footing solid, or are we walking on a shadow?



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SATURDAY, AUGUST 25, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

ATTENTION, SUBSCRIBERS!

The "subscription letters" recently sent out from this office, seem to be misunderstood by some of our patrons. The amounts specified in your letters when paid will entitle you to the Star until the expiration of Vol. 2, which closes on Nov. 24th of the present year. We trust you will understand, and thank you all for past favors shown.

"Let your light shine forth in righteousness; your thoughts be pure with holy love; your words seasoned with the good spirit, and your deeds manly with fervent zeal."—W. T. Davis.

Doing things as well as they can be done is not only the quickest way to advancement, but it has a very great influence upon one's character and self-respect. If for no other motive than to maintain our self-respect, we should never allow ourselves to get into a habit of half-doing things.—August Success.

IS THIS CHRISTIANITY?

In another column of this issue will be found an article headed, "Forced to Leave a Christian (?) Burg," which gives a brief account of the harsh and altogether un-Christian behavior of some of the good citizens of our sister State—South Carolina. We desire to call the attention of our many readers to this wonderful fact, relative to South Carolina, that according to the last census she is said to have a larger proportion of professed Christians than any other State in the Union. In order to make the subject of this census clear and reliable, we quote from the Christian Observer of very recent date the following:

"South Carolina, according to the last census, has the honor of having a larger proportion of her people professed Christians than any other State in the Union. Her percentage is 43, while that of Texas is 25, and of the Dakotas is 18. In New York City proper, only 7 per cent. of the population are members of the Protestant churches. Allowing about half as many for the Roman Catholics, the percentage would be about 11." It is said that there are 1,300,000 people in New York beyond the pale of the churches altogether. These figures are a loud and alarming call to earnest evangelistic work, especially among those foreign multitudes who are coming constantly to our shores. We must evangelize them, or they will paganize us."

Is it not a remarkable fact that this very state of boasted supremacy in Christian evangelism should permit its citizens to expel from their midst two unarmed, defenseless Mormon Elders? What is their crime, fellow-Christians? What have they done? Why resort to such lawless and cowardly practices, when you have statutes and laws for the government of your commonwealth, and the punishment of criminal offenders? Have they broken any law, violated any statute, or stepped beyond the precincts of your municipal leniency? Are you prepared to conscientiously and truthfully answer these questions before the flaming bar of God's eternal justice? Know you their message, their mission, and their plea? Have you deliberately considered the import of their claims, and the magnitude of the Gospel they bring unto you? Or have you spurned from you the means whereby you might see, and know, and comprehend; only to welcome the religious blatherskite, with his falsehood and misrepresentation, who would blind you with error, and persuade you to madly rush, blindfolded and hoodwinked, to the consummation of wicked schemes, diabolical plots, devilish measures, and Satanic enormities? Is this what you call Christianity? Whence came such a sudden metamorphosis, and transformation? Christ, whom you profess to worship as your glorified head, never instituted such a state of affairs. It has a later inception than His day. Christianity in His day was persecuted, its followers driven, hounded and scourged; but today so-called Christianity is persecuting, driving, dogging and scourging. Lowell says, "New occasions teach new duties," and being as our fellow-Christians have seen fit to change the ordinances, transgress the laws, and break the everlasting covenants, perhaps it were good and strictly proper that they should also adopt new tactics of operation, so that, by their fruits we may know them, and avoid them. "If they persecute you in one city flee to the next."

Think of it! South Carolina, who towers above all other States in the Union in Christian profession, being guilty of allowing two humble servants of the Master, Jesus, to be driven and ordered about as criminals, slaves, or dumb

brutes. Is this Christianity? Did Jesus do thus and so? If you were following in His steps would you be found doing so? Then why persist in such inhuman conduct, and even if you don't engage your efforts in the outrage, why stand by with dumb souls, mute lips, and helpless hands when the same is being perpetrated? Are there not enough men in the Sunny South State to arise in the dignity and manliness of American patriotism, and say, "We will grant unto all the privileges and blessings accorded by our nation's constitution?" Has the freeman's blood of '76 and 1812 become frozen in your veins that ye have no heart or life for liberty and freedom?

South Carolina—the palm leaf State—why permit your citizens to brandish weapons of oppression, and wield implements of violence at the very zenith of your advanced and enlightened Christian civilization? Have you forgotten the words of the Master to the resolute Peter, "Put up the sword; they that take the sword shall perish by the sword?" Justice demands that all shall have a fair trial, and impartial hearing, and an unbiased jury! With these privileges granted, love may abound, and good will prevail; but set them aside, and manifest religious distinction, malice, hate, and oppression, then the gory hand of violence will reign supreme, and the fair soil of our glorious Republic be stained with human blood.

Oh, Christendom, where are thy charms, Which preachers and poets have seen? Better dwell in the midst of alarms Than live where thou reignest supreme!

While the American battleship is on her way to the Orient, that Baptist and other missionaries may be protected from the onslaughts of the Chinese Boxer, the Religious Boxer of South Carolina is attacking and mobbing Mormon Elders right here in our home land. Is it a good and holy law that will permit the executive of the nation to send warships into foreign waters, and land soldiers on foreign soil to defend a Baptist preacher in his legal rights as an American citizen, and at the same time prohibit him from vindicating and protecting the rights and privileges of a Mormon Elder in South Carolina, who also is an American citizen?

WHO WOULD RECEIVE HIM?

Every age has had its special developments in some line or branch of knowledge. They have had their virtues, as well as their vices; their good qualifications, as well as their evil failings. The past centuries were often crimsoned with bloody military conquests, and civil rebellious strifes; still they acquired great learning in the arts and sciences, and maintained a lofty standard in literary accumulation and composition. This age is marked by what is known as religious toleration, by which people have a right to worship and believe as their consciences may dictate, providing such a course does not trample upon the privileges of others, or break the governmental laws.

Were it true that such a glorious state of religious liberty existed in our land today, what a blessing, what a joy, what a comfort it would be! But the topics of the times indicate to the contrary. Instead of religious freedom, we are compelled to confess that in many instances religious oppression holds sway, and the hand of brute force and violence is used to suppress differences of belief. This age has become a mighty power in scientific discovery. The inventions of the

present day are beyond the conception of the masses, and are only understood by the few great minds whose genius and skill have brought them into effect.

But have the religious faiths kept abreast with the swelling tide of science in its mighty surge? We will have to say, Nay! Had the spiritual kept pace with the intellectual, we would not be confronted with scenes of burning, mobbing, and inflicting punishment because of religious differences, and contrary beliefs. No man has a legal, moral, or any other kind of right to apply might as a means of supporting what he supposes to be right. There is a cause for every effect; then what are the causes conducive of this spiritual dwarfism or decline? Why has so-called Christianity fallen to the rear of advanced science, and been compelled to admit, contrary to her own confessions and creed, the truths explored, and the facts demonstrated? Her place is in the lead, and not in the rear of the van.

The reason is this: She has made her formal creeds, her jailor, who has shut her up in the dungeon of narrow-mindedness, completely excluding the gems of divine revelation, and forever refusing to accept the bright rays of truth which illumine and inspire the scientific world. How can she advance in such a prison cell? The turnkey will only let her out, as the prescribed creed permits, and this would keep her imprisoned until "Doom's Day;" for the rules of her faith and practice prohibit new revelation, and they have spiritualized and mangled the old until it suited their belief, so that it becomes next to an impossibility for progression to be made under such man-constructed, uninspired articles of confession as at present rule the sects.

She can never grow unto the perfect measure of the stature of the fullness of Christ, save she discharge her jailor, look unto the Father; receive divine revelation, and join the Kingdom of the Lord. Will she ever come to the unity of the faith? Will she ever give up her useless forms, rituals, and solemnities? Is she ready to accept the Lord? Would she receive Him? Has she undergone the preparation, kept the faith once delivered to the Saints, and believed that, "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants, the Prophets?"

To all these inquiries we can give but one answer, and that is, No! The Prophet hath said, "The Lord whom we seek, shall suddenly come to His temple." Has modern Christianity erected a temple dedicated unto the Lord? No! Then she is not yet prepared to receive Him, and what is more, she never will be so long as she continues to fight, and persecute the Saints, and reject the angelic message given in these last days.

Search all Biblical history, and you will find that when the current of divine revelation or communication has ceased to be enjoyed by man, they have drifted far from the truth, become dwarfs religiously, and fairly die spiritually. "Where there is no vision, the people perish." (Prov. 29:18.) There was never a time, when man grew spiritually, without the divine influence of inspiration or revelation. While the pure in heart are communing with God, and seeking to be led by His Holy Spirit, the wicked and ungodly are striving to overthrow the good work they construct, and the weapons they use are after the same order as the "gibbet," the "rack," and the "inquisition."

The people who would receive the Lord

are they who believe in divine revelation, "all that He has revealed, all that He does now reveal, and that He will yet reveal, many great and important things pertaining to His Kingdom." This is scriptural, reasonable, consistent, and logical. God has declared that the things of His Kingdom can only be understood by the spirit of revelation. "For what man knoweth the things of a man, save the spirit of man which is in Him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

This is an all-important subject. Who would receive Him? To be in readiness when He cometh, obey the Gospel, receive His Holy Spirit—the Comforter, add to your faith virtue and knowledge, wisdom and love, hope and charity, gentleness and temperance, then the mercy of God will abound. His righteousness reign supreme, and His glory cover the earth as the waters now cover the mighty deep. The Lord speedily cometh, blessed are they whom He finds watching; He will receive them, and they shall be redeemed and sanctified. Who will receive Him?

The Love of Excellence.

If I could give but one word of advice to those who are trying to get on in the world, I should say, "Constantly cultivate a love of excellence." It is surprising how the mind and character expand and grow upward by the application of this stimulus.

Nothing has more to do with forming a strong character and ability of a high order than constant cultivation of a love of excellence, a determination to do to a finish whatever we undertake. It is not enough to do a thing pretty well; it should be done as well as it can be done. "Oh, that is good enough!" has been the unsafe stone in the foundation of many a life which has caused the building to topple.

A habit of incompleteness formed when young is the secret of innumerable failures. Cultivating an upward tendency in all that we do, and holding steadily a high ideal in the mind, is a perpetual stimulus to do things better and better, a daily incentive to a love of excellence.

A habit of half doing things, or of doing them in a slipshod manner, will soon leave its demoralizing mark on the character. The mind soon becomes accustomed to low ideals, and little by little the fine edge of conscience is blunted.

The world wants your best, and you should resolve early in life never to give anything but the best of which you are capable. Put your best thought, your best work, your best energy, into everything you do. Make up your mind that you will never do anything by halves, no matter what others may do. Your life is worth too much to be thrown away in half doing things, or in botching anything you undertake.

There is a great satisfaction in doing things just right. It is a perpetual tonic to feel each night that you have not been slurring things during the day, that you have done everything you attempted just as well as it could be done. This sense of completeness, of things well done, has a most salutary influence in strengthening the character, and bringing all the faculties into harmony, in qualifying us for better and higher work.

I should advise a youth starting out in life to adopt the motto, "Perfection to the Finish." This should be the motto of the young, for its adoption early in life may mean all the difference between success and failure.

People laughed at Stradivarius for spending months and months in making a violin. They thought he was throwing his time away. But today a Stradivarius, wherever found, is worth from \$5 to \$10,000, or several times its weight in gold. Everything that has immortality stamped upon it has been done in the most painstaking and careful manner.

If the characters of criminals, of tramps, of the great army of unemployed and side-tracked people, were to be analyzed, it would be found that most of them have been accustomed to half-do things. It is very seldom that a person who does whatever he undertakes to do as well as it can be done, who does not slur over his work, is out of a situation, unless he possesses some other serious character defect. It is a fact that, although there are hundreds of thousands out of employment, almost every great concern in the country is constantly on the lookout for better employees, better clerks, more careful bookkeepers, better stenographers, better everything.

It is more difficult than one would imagine to find employees who are thoroughly conscientious in their work, who do everything they attempt to the very best of their ability, and who are resolute in their determination not to slight anything.

When an employer wishes to promote any of his clerks, he always looks for the one who does his work in the most complete and satisfactory manner. This is usually the great test of fitness. Every employer dislikes slipshod and slovenly methods. He wants orderly, systematic, painstaking employees.

Doing things as well as they can be done is not only the quickest way to advancement, but it has a very great influence upon one's character and self-respect. If for no other motive than to maintain our self-respect, we should never allow ourselves to get into the habit of half-doing things.

If we were to ask employers all over this country what, in their opinion, is the greatest impediment to the advancement of young people, I believe the majority of them would say, "the habit of half-doing things."

This is a slipshod age. Poorly done, half done, done in a careless manner, is written all over modern life. Buildings fall down almost before they are completed, clothing comes to pieces before it is half worn out, because not half made, and all through mercantile and professional life the same slipshodness is visible.

The man who is never quite sure of anything—who thinks, guesses or imagines, about the amount or the distance—who comes somewhere near, but never is quite certain of anything—rarely gets very far in this world. It is the accurate man, the painstaking man who is exact, who attains to the highest success.

The boy who half learns his lessons, who skims through his examinations, who is slovenly in his habits, lacks system and order, who does things in a half-hearted way, is almost sure to be a failure in life. The habits formed in boyhood characterize the man. He is continually looking for something, and never knows exactly where anything is. He never knows where he stands. His books are inaccurate, and he cannot tell whether he is solvent or not. He is a little late at the bank; his paper goes to protest, and he loses his credit; and so he goes on, blundering all through life. Such a man is not only a failure, but he demoralizes everything and everyone about him. His employees fall into slovenly ways, and never think it worth while to do anything just right, because their employer does not do so himself. They become careless, inaccurate, and habitually negligent. These defects and weaknesses permeate the whole establishment, until, finally, the man's business goes to ruin. Then he is unable to trace the blame to its true source, but bemoans himself as a victim of ill luck.—Selected.

A Bright Soldier.

A captain, possessed of the importance of patriotic precept, thought he noticed a lack of enthusiasm in a young recruit.

"What should you think," said he, "if you saw the Stars and Stripes waving over the field of battle?"

"I should think that the wind was blowing," was the logical reply.—Youth's Companion.

Gen. Lee's Punctuality.

Robert E. Lee, a son of Gen. Lee, writes of his father in Frank Leslie's Popular Monthly:

"My father was the most punctual man I ever knew. He was always ready for family prayers, and at all meal times, and met every engagement, business or social, on the moment. He expected all of us to be the same, and impressed upon us the use and necessity of forming such habits for the convenience of all concerned. I never knew him late for Sunday service at the post chapel. He appeared in uniform some minutes before anyone else, and would jokingly rally my mother and sisters for being late, or forgetting something at the last moment. When he could wait no longer, he would say, 'Well, I'm off,' and march away to church by himself, or with any one of us who was ready. Then he took his seat, well up in the middle aisle; and, as I remember, he got always very drowsy during the sermon, and sometimes caught a little nap. At that time this drowsiness of my father's seemed something awful to me. I knew that it was very hard for me to keep awake, and frequently I did not; but why he, who I believed could do everything that was right without any effort, should sometimes be overcome, I could not understand, and did not try to do so."

Forced to Leave a Christian (?) Burg.

Elder E. G. Anderson writes the following account of evil treatment received in the civilized State of South Carolina:

At the close of our conference held July 21st and 22d, at Society Hill, Elder Joseph H. Lewis and I were assigned to labor in Chester county, for which place we started after having a spiritual feast, determined not to leave any stones unturned that would advance the cause of truth.

Before leaving, our President advised us to enter Chester City and work it before doing any canvassing in the country. Upon our arrival in the city we found three families of Saints, who were pleased to meet us.

We first visited the Mayor and asked his permission to work the city by tracting, selling books, holding street meetings, etc.

After listening to our request he decided he could not give us any answer until he met the City Council and learned their feelings relative to our work.

To make a lengthy story short, he met with the Council and they gave us permission to proceed with our work, with the exception of street meetings. He also guaranteed us protection while we were under his jurisdiction.

Accordingly we proceeded with light hearts to do the will of Him who sent us, met many who opposed our teachings and told us we had ought to be drummed out of the town. We paid little or no attention to the insults hurled at us by those who knew little or nothing about us.

On Sunday, Aug. 12th inst., we attended a meeting held by Rev. H. C. Buckholz, subject discussed, "Mormonism as It Is" (?). After very grossly misrepresenting our faith for an hour and a quarter, we asked permission to speak, which he would not permit us to do in his meeting, as he knew, or we suppose he did, that we could prove to him and his audience that he had not fairly represented our faith, but we cannot expect anything better from the adversary of truth.

At the close of the meeting we could hear some say: I'll help get up a mob and drive them out, and the following Monday, when at the home of a friend, we received a note, ordering us to leave the town within twenty hours. Tuesday morning we again called on the Mayor and showed him the note. He said he was sorry anything like that had occurred, and that he would grant us our rights.

We, feeling safe with this assurance, proceeded with our work again unmolested, until about 9 o'clock at night seventy-five or one hundred armed men came up to the house where we were staying and demanded the "Mormon Elders."

We went out to see what they wanted, and they informed us that we were to get out of the county and stay out, if we didn't want to get hurt. They then permitted us to stay in the city until morning, upon condition that we would leave before 10 o'clock. We could not learn who the leader was, but was told this, that the Mayor's son and one of the police were among the number of good Christians (?).

The next morning I called at the home of the Baptist preacher and found out that he left his home about 8 o'clock the night of the raid. I do not know whether he was with the mob or not, but there is no doubt but what his sermon Sunday was the cause of it.

We promised to leave when we saw that there was no reason whatever in the crowd.

They said, If we can't put you out by reason we can by force.

Thus we have brought to our minds very forcibly this fact, that with all the skill the devil has he cannot overthrow the truth by reason. This can only be done by brute force. We felt to say, Father, forgive them, for they know not that they were rejecting a message from the Lord, and closing the door of the Kingdom of Heaven to those who would be willing to accept the Gospel in its purity.

The Star is a regular visitor, and the gems that adorn its pages are of lifelong benefit to the earnest seeker after truth.

PARALLEL EVENTS.

BY ELDER JOSEPH H. LINES.

Almost two thousand years have come and gone since Adam and Eve were driven forth from the Garden of Eden to subdue the thorns and briars and earn their daily bread in the sweat of their faces. Their sons and daughters have multiplied until they have become a mighty multitude. As they grew in numbers, wickedness increased among them, until, we are told in the Bible narrative, that the thought of their hearts was only evil continually. So terribly corrupt had they become that God in His sore displeasure resolved to destroy them by a mighty flood. But God is just and merciful, and He will not destroy His children without giving them a chance to repent. So He sent them the Prophet Noah, who, for one hundred and twenty years, lifts up his voice in solemn warning to that wicked people; calling upon them to repent of their sins, and warning them of the great destruction that will surely overtake them if they do not do so.

They reject the message; they scorn and ridicule the Prophet and count him an imposter. As a result of their unbelief and wickedness, God opens the windows of heaven; the fountains of the great deep are broken up; the rain pours down in torrents; the angry waters rise

higher and higher, until the highest mountains are covered and everything upon the earth is destroyed. Borne upon the surface of the mighty flood rides a solitary ark; in it is the Prophet of God and seven other souls—all who would listen to the heaven-sent message. They, alone, of all the earth are saved.

How sad it is to think that so many of the sons and daughters of God would thus reject the counsel and advice of a kind and merciful Father, spurn the message so full of love and mercy sent to them by His authorized servant, and rush blindly to their own destruction. But were it possible to stop here and record that succeeding generations had profited by the knowledge of the awful destruction which overtook the antediluvians, the sad thought would be robbed of a portion of its sadness, but alas! such is not the case, as a further examination of the world's history will amply demonstrate.

Two thousand years have been added to the roll of time since the mighty flood devastated the earth. The world is again peopled by millions of human beings; in the land of Palestine dwell a portion of the descendants of Abraham—the chosen people of God. Moses, the great law-giver, and the many mighty prophets who succeeded him have long since laid their bodies in the silent tomb. If we examine the religious belief of this chosen people of God, we find that they are divided into numerous sects and parties, all sharply contending among themselves over doctrinal points. They are a nation of hypocrites. For pretense they stand upon the street corners and in the synagogues and pray long and loud to be seen and heard of men. In fact, their religion consists of an outward show of sanctity, while within it is full of rottenness and corruption. They garnish the tombs of the dead prophets and stand ready to kill and persecute the living. They say: "Had we lived in the days of the Prophets we would not have persecuted them as did our fathers; had we lived in the days of Noah we would have accepted his message and been found among the saved." Ah, ye hypocrites! God is about to send you a message by the Greatest Prophet the world has ever seen, and what will you do with it?

In the midst of the confusion and contention existing among the Jews a babe is born in Bethlehem of Judea. Angels wend their way to earth and in the presence of the humble shepherds give voice to that heavenly song, "Peace on earth, good will to men." And well might the angels sing, for that little infant wrapped in swaddling clothes and lying in its manger cradle, is the Son of God—the only Begotten of the Father, who has been sent to this wicked and sin-stained world with a message of Divine love; a message that breathes of life and salvation to all who will receive and obey it.

The Son of God grows to manhood; He goes forth among His brethren and sisters and in meekness and humility points out to them the narrow way that leads to eternal life. He heals the sick, casts out the devils, makes the blind to see, the deaf to hear and the dumb to speak. He binds up the broken-hearted, and brings consolation and comfort to the oppressed and sorrowful. He makes the honest in heart to rejoice in the glorious truths of the everlasting Gospel.

He rebukes the fawning hypocrite and preaches repentance to the straying sinner. Gazing upon the proud city of Jerusalem and the beautiful temple, He foretells their utter destruction because of the wickedness of the people, and gives His followers a sign that when they shall

see it come to pass they may take warning and flee to a place of safety. Surely the Jews will accept this divinely sent message, and listen to the warning voice of this mighty Prophet of the living God and lay hold upon eternal life.

Let us see. 'Tis the year 33 A. D. Mighty crowds are surging back and forth in the streets of Jerusalem—a man is on trial for his life before Pilate, the Roman Governor; in mockery they have clad him in a gorgeous robe and placed upon his brow a crown of thorns; he is insulted, mocked, spit upon; but he bears it all without a murmur. He is accused of sedition; of perverting the nation; of being a blasphemer, in that he being a man, proclaims himself the Son of God. The evidence has been produced; is he guilty? Let Pilate speak: "Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. * * * I will therefore chastise him and release him." But the people, led on by the chief Priests, who are loudest in the outcry against him, will not have it so, and with one voice they cry, Crucify him! Crucify him! The dread sentence is passed; they take him to Calvary's hill, and there between two thieves they crucify him. The cruel nails are driven through his hands and feet; the spear of the Roman soldier pierces his side; and there, upon the cross he yields his soul to God. Who is this man? Why is he hated by his fellow man, and why, though innocent of any crime, has he been condemned to die? Ah, reader, this is he, who thirty-three years ago first saw the light of day in the stable manger at Bethlehem; this is Christ, the Son of God, the only Begotten of the Father; He who was sent to the earth with a message of divine love, and to point the way to eternal life. And this is the way He has been received: hated; ridiculed; persecuted; driven from city to city, from synagogue to synagogue; a hiss and a byword among His fellow men. His teachings scorned; His counsel and advice disregarded; His warning unheeded. History has repeated itself; and as was the case with the antediluvians, the rejection of the heaven-sent message is followed by dire calamity.

In fulfillment of the prophecy of Jesus the Roman army enters Palestine and lays siege to Jerusalem, and the horrors of that siege are beyond the possibility of mortal tongue to describe. To such extremities are the inhabitants of the city reduced that mothers are forced to eat the flesh of their own children. At last the defenders of the city are overcome, and Jerusalem is in the hands of the Roman legions. They raze the walls of the city level with the ground, and so effectually destroy the temple that not one stone is left upon another. Over a million Jews have perished. Ninety-seven thousand are taken captive; thousands of these are sold into slavery; thousands more lose their lives in the arenas of Rome fighting as gladiators, or are torn to pieces by wild beasts to furnish sport for the heathen inhabitants of the Roman cities. And all this sorrow has been brought upon the Jewish people because of their rejection of the Savior and the message He brought them, while the few who did accept Christ were gathered to a place of safety and thus escaped the dreadful horrors attending the siege and capture of Jerusalem.

Thus has God again brought death and destruction upon those who rejected His servants; and as in the case of the antediluvians, we were unable to record that

succeeding generations had profited by their dread example, so are we now unable to record that the generations following Christ have profited by the knowledge of the awful calamities which befell the Jews as a consequence of their rejection of the Savior.

The wheels of time slowly revolve; generation succeeds generation, until almost another two thousand years have passed. It is the time of the restitution of all things spoken of by Peter; the time when the kingdom of God is to be set up, as foreseen by Daniel. The world is slowly emerging from the long night of spiritual darkness that followed the overthrow of the early Christian Church, and while religious liberty is enjoyed throughout a large part of the civilized world, false doctrines prevail in all lands. The numerous religious sects, offshoots of the great Roman Catholic Church, are clashing and contending over doctrinal points; "confusion worse confounded" reigns supreme. In the midst of this confusion a man child is born in the village of Sharon, Windsor county, Vermont, who is destined to be an instrument in the hands of God to usher in the dispensation of the fullness of times. His parents are poor, but honest and God-fearing country folk; as he grows up he has to toil early and late to help keep the wolf from the door. On account of the poverty of his parents his education is very limited. At the age of fourteen he becomes very much concerned for the welfare of his soul; and being unable to gain any degree of satisfaction from the conflicting religious creeds of the day, he determined to take the wise counsel of the Apostle James: "If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." So, on a beautiful spring morning he seeks the seclusion of the woods and pours out the desire of his soul to God in earnest prayer. In answer to his humble petition a glorious vision bursts upon his view; he beholds two heavenly beings standing above him in the air, and is told in answer to his question, "Which of all the denominations are right?" that they are all wrong and that he must join none of them; but that if he will wait and remain faithful he shall be an instrument in the hands of God to restore to earth the fullness of the everlasting Gospel. He is subsequently visited by an angel, who tells him of the existence of an ancient record, which lies hidden in a hill near his home; and which contains the history of a people who had once dwelt upon this continent, and of the dealings of God with them; also the fullness of the Gospel as taught them by the Savior Himself.

The record is finally delivered to the keeping of this boy Prophet, and through the gift and power of God he is enabled to translate it into the English language, and the work of sending it, with its glorious message, into all the world is at once begun. In the meantime the heavens have again been opened; John the Baptist, now a resurrected being, comes to earth and confers upon the Prophet and his assistant, Oliver Cowdery, the Aaronic Priesthood, giving them the right to preach the preparatory Gospel and baptize for the remission of sins. Afterward came Peter, James and John, who confer upon them the Melchisedec Priesthood. They also ordain them Apostles of the Lord Jesus and confer upon them the keys of the kingdom of heaven. Under and by virtue of this authority the Prophet organizes the Church of Christ upon earth according to the ancient pattern, with Apostles and Prophets at its head.

Through the Prophet the Lord gives numerous revelations for the guidance of His people, and directs the sending forth of numerous Elders to cry repentance to a sin-stained and unbelieving world, and to promise to repentant baptized believers the same gifts and blessings that followed the disciples of Christ in the early dawn of the Gospel light will follow them now. The Elders go forth and the promise is verified; the sick are healed; the eyes of the blind are opened, and the ears of the deaf unstopped. Thousands are gathered out from among the ungodly and are made to rejoice in the glorious truths of the restored Gospel. The Prophet gazes upon the land of his birth and sees thousands of human beings toiling in slavery. More than this; he sees religious liberty trampled in the dust. The gift of prophecy rests upon him in mighty power; he foresees that trouble is coming to the nation if it persists in such a course; he sees the war clouds gathering and points out to the people of this mighty republic how such a calamity may be avoided. Surely such a great and glorious work as described above will meet with the approval of all men who love to serve God and keep His commandments. Surely the people will rejoice that the gift of prophecy is once more upon the earth. And as this wonderful work is being inaugurated in a day when religious liberty is being almost universally enjoyed, and in a country the supreme law of which guarantees to every man the right to worship God according to the dictates of his own conscience, we should be able to record that the followers of this modern Prophet are permitted to enjoy, to the fullest extent, the blessings of civil and religious liberty; that they are permitted to worship God in peace and to preach the "glad tidings of good things" unharmed and unmolested. But, alas! such is not the case; for the people living in the dawn of the nineteenth century, though boasting a high degree of civilization, and of being followers of the lowly Nazarene, with the love of God and their fellow man burning in their bosoms, have proven themselves possessed of the very spirit of anti-Christ.

No sooner does this boy Prophet announce that he has seen a vision than he is made the object of ridicule and persecution; he is hated and despised; an outcast among his fellow men, who delight to point at him the finger of scorn. As the years go by and followers gather round him, the hatred and persecution increases; numerous attempts are made upon his life. At midnight he is dragged from his bed by an inhuman mob, tarred and feathered and beaten almost to death. False charges are made against him that they may deprive him of his liberty; forty-eight times he is dragged before the courts on trumped up charges, and forty-eight times he is acquitted; but with the dogged persistence of the Jews, who hounded the Savior to His death, his enemies still seek his destruction.

"The law will not reach him," they say, "but powder and ball shall." And just as it was in the days of Christ, the spiritual leaders of the people, the professed ministers of the Gospel, are his bitterest foes and are first to cry, kill him! kill him! At last they get him in their power; and while confined in Carthage jail, with the honor of one of the great commonwealths of this mighty republic, pledged, through its chief executive, to his protection, the jail is suddenly surrounded by a masked and painted band of human devils, and the Prophet of the nineteenth century is murdered in cold blood. Now, while his murderers are fly-